

THE
QUESTION,
TO
Whom it belonged Anciently
TO
P R E A C H:
AND

Whether all P R I E S T S might,
or did:

Discussed out of A N T I Q U I T Y:

As also, what *Preaching* is, properly.

By M E R I C C A S A U B O N, D. D.
and one of the Prebends of Ch.
Ch. C A N T E R B U R Y.

L O N D O N,
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QUESTIONS

Whom is obliged to answer?

PRINCIPAL

Whether is it right to

Disobey one of the laws of

God, when it is necessary to

obey

By Maria Casanova, D.D.

and one of the Rectors of

CH. CANTERBURY

1707

Printed for J. B. Smith, at the Angel in

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OF
P R E A C H I N G,
A S

Anciently used.



Since the late *Directions* to Ministers, sent by his Grace of *Canterbury* to all Parishes; a Question was put to me by a Friend, a Pious Orthodox Minister, and well affected to the Government, what ground there was for those words in the said *Directions*; That *Preaching* was not anciently the work of every Priest, but was restrained to the choicest persons for gravity, prudence, and learning: Not that he so much doubted, as I suppose, the truth of what was alledged, or scrupled at the obedience and submission, but that his obedience and submission (for to that purpose he expressed himself) upon fuller information and evidence, might be more rational; or rationally justifiable before God and men, if there should be occasion. I cannot say I use his very words, but to this effect I am sure, as I apprehended him. His Question came to me by a Letter, and by a Letter Answer was made. In my Answer, I was forced to contract my self as much as I could, being then wholly taken up by some other more pressing duties of my place. But afterwards when I was more at leisure, consulting with my *Adversaria*, and finding, that as many (known to me) as had treated of that

Argument, had not only done it very slightly, as I thought, but also committed divers mistakes in setting down the practice of Antiquity; and that it might be the case of more then this one, who had addressed himself to me for further satisfaction: I thought it would not be unseasonable service, if I published what by diligent reading was come to my observation upon this Argument. I shall not keep my self so precisely to the words of the Question, but take the liberty of any thing that offers it self by the way, having some reference to it, and may be useful and fit to be known of its self.

And first of all, that there may be no mistake about the word, wherein some men of no small account, for want of a right understanding, have been misled in their judgements and opinions; it will be very requisite, that we consider and agree, what *Preaching* is in general; and what is that *Preaching* particularly, and by what names known unto the Ancients, which is the subject of this discourse.

I will not insist upon the Latitude of the words, λόγος, or διδασκαλία, in Greek; or of *concio*, or *sermo*, and such others, whether in Greek or Latin. Though *Optatus* Bishop of *Milevis* in *Africa*, was once put to it, when he wrote, *Episcopalis tractatus, probatur ab omnibus sanctitate vestitus: salutatione scilicet geminata*: yet I think there is no man so ignorant in these dayes, but can distinguish between a set Speech or *Oration* in general, of any common subject, ordinary or extraordinary, publick or private, but publickly delivered, or fitted, at least, for

publick audience, (besides the difference, either of places, or persons;) and that which we usually call a *Sermon*, though both go often under one title in ancient Books. But whether any set Speech publickly delivered (setting aside the consideration of the Speaker at present) tending to reformation of life; as, a serious exhortation to vertue, and contempt of the world, disswasion from vice, and all sensuality, and the like, may be called *Preaching*, may be some question, and the resolution of it of some consequence. It is very certain, that long before and since Christ, both among the *Romans* and *Gracians* (not to speak of other Nations less known in those dayes) such a practice was, answerable in many respects, to what we now call *Preaching*. Certainly, if the visible fruits of what we call *mortification* and renouncing of the world, if outward abstinence and sobriety in life and conversation, if liberal distributing to the necessities of others, if strictest bonds of mutual love and amity be the proper effects and evidences of powerful *Preaching*, it cannot be denied, but such have been the effects often of that kind of *Preaching* which hath been in use among Heathens; for which we have not the authority of the Heathens only, but of Christians also, Fathers and others, who bear witness and tell us of particular examples. And though it is not improbable, that many such things might be done for ostentation only, or some other worldly end, as among Christians but too often: yet there is more ground to believe, that more frequently Speakers dealt with all simplicity, aiming at the edification (as we

now speak) of their hearers, as may appear by that excellent passage of *Musonius* the Philosopher (who lived under *Nero* the Roman Emperour) recorded by *Aulus Gellius* l. v. c. 1. and by sundry Epistles of *Seneca*, as particularly the 52. and 108. well worth the reading. Whence it is, that the Greek Fathers use the word *παιδαγωγία* (especially *St. Chrysostome*) so frequently, for *piety* and *godliness*. And this may be some reason too, which made some of the Greek Fathers (as understood by many, at least) to extend the power *τῷ λόγῳ*, in general, so far as to maintain, that even before the true and essential *λόγος* (or *Word*) the second Person of the Trinity was fully revealed unto the world; the natural *λόγος* (*reason*, or *speech*, though natural, yet the gift of God; that too) well managed and improved with care and industry, was able to save; of which assertion, for it, and against it, much hath been written by some late writers.

But though for the matter of their moral discourses and exhortations, they might have much affinity, those that were made by Heathens, with those that were made by Christians, called *Sermons*; yea, and excell too for the most part in pregnancy of wit, and ornaments of speech; yet one main difference is this, that their grounds and motives related unto this life only, as having no knowledge, much less assurance of another life after this: which will much aggravate the case of Christians at the day of Judgement, who having so much more to ground upon, as promises of Eternity, and being partakers of the Divine Nature, have

therefore the more to answer for ; if exhortations do not work more potently upon them, then they did upon Heathens, among whom nevertheless they did produce such wonderful effects.

Now if we look into the property of the Greek word *κηρύσσειν*, usually translated into Latin, *predicare* ; from whence our English, *to preach*, is derived ; it doth import a solemn *proclaiming*, or *announcing* of somewhat of publick concernment which was not known before ; so doth *κηρύσσειν* too : both which words have particular relation unto Christ his blessed *Incar nation* for the Redemption of the world. His coming into the world, who was the subject of so many Prophecies before, and the *expectation* (as both the Greek and Latin translation render it, *Gen. 49. 10.*) and the *desire of all Nations*, *Hag. 2. 7.* as it was solemnly proclaimed or *Preached* by Angels at the first, so it is still the proper subject of all *Preaching* ; and though moral discourses and exhortations be also necessary, as a consequent of Christ his coming into the world ; yet are they not properly *Preaching*, such as the Church may challenge as peculiar unto it self, except they be grounded upon Christ, whether as a Priest, or a Prophet, or a King, in the authority of his commands, the obligation of his example and sufferings, and the excellency of his rewards. For the truth is, the consideration of Christ laid aside, though good language and excellency of wit may go far with some men to persuade, and with all, or most, to please, and delight ; yet bare vertue of it self, all things soberly considered,

will prove generally but a weak Plea; and as *Brutus* at his death is said to have bemoaned himself; rather words, then reality. We conclude therefore, First, That moral discourses and exhortations by set speeches and elaborate elocution are not properly *Preaching*, but as grounded, not implicitly only, (which may be said of the speeches of Philosophers in some sense) but explicitly and expressly upon Christ, and the ends of his coming unto the world.

Secondly, That all publick performances (by speech, or word of mouth) tending to the manifestation of Christ, and his coming unto the world, and the ends of his coming, (to which end, *holy dayes* were instituted and are of special use,) may truly and properly be called *Preaching*:

I say *publick*, because indeed the original word *ἡμετέριον*, doth import some kind of *publickness*. But then we must know that a man may be said to *Preach* publicly, as well he that goes from *house to house*, so far as he can, or is permitted, as he that doth it in a publick auditory before a multitude: for which we have ground in the Scripture it self, *Acts XX. 20, 21.* *ἡμετέριον, καὶ ἀπὸ οἴκου εἰς οἶκον*: *publickly and from house to house*: in *Socrates* his expression upon the like occasion, *καὶ οἴκῳ, καὶ δημοσίᾳ*.

Plat.

απολ. Σωκρ.

P. 121.

Greg. Mag.

Epist. lib. 4.

44. ad Rom.

Gregory, Pope of *Rome* the first of that name (not unworthily surnamed *the Great*) in one of his Epistles, hath these words concerning *Deacons*: *Iniquum esse, ut in Diaconatus ordine constituti, modulationi vocis inserviant, quos ad predicationis officium, eleemosynarumque studium, vacare congruebat.* *Bellarmin. De Cler. l. 1. c. 13.* doth

quote this passage, to prove that Deacons were sometimes allowed to *Preach*. But this doth not prove, that they were allowed *sometimes*, but that it was part of their duty at all times. Again, in the Council of *Ancyra*, *can. 2.* lapsed Deacons, though permitted upon their repentance to continue in the place; that is, to retain the title and honour of it, yet not permitted to discharge the duties, not to minister at the holy Table, by distributing the consecrated Bread and Wine, nor

κηρύσσειν to *Preach*. *Filescus*, a learned Antiquary, doth Fil. varia de
episcoporum
authorit.
c. 15. p. 349. quote this Canon (as *Bellarmin*, *St. Gregory*) to prove that Deacons were allowed to *Preach* sometimes. But

by this Canon (as by *Gregories* passage) it would appear, that it doth belong unto them as part of their office: And which is worse, because *κηρύσσειν*, and *ἑμμελεῖν*, are promiscuously used often, to signify *Preaching*; in stead of *κηρύσσειν*, in the Canon; *Filescus* either by a mistake of memory, or purposely, thinking to interpret the one by the other, doth substitute *ἑμμελεῖν*, which doth much alter the case, and would oblige us to believe, that the Canon did intend it of *Preaching* indeed (as *Preaching* is ordinarily understood) as part of the Deacons duty. But otherwise, it is sure enough, that neither the Canon by *κηρύσσειν*, nor Pope *Gregory* by *predicare* did intend any such thing, as is now understood by *Preaching*. In two respects Deacons were then said *κηρύσσειν*, or *predicare*, according to the propriety of the words, the Greek especially. First, in that it was part of their office to read the Gospel at the administration of the Sacraments: For though there were the *Lectores* besides,

besides, whose peculiar office it was to read the Scripture to the people generally; yet at certain times, as peculiarly at the time of the administration of the Sacrament of Christs body, the Deacons read the Gospels: so that as the *Lectores* were properly said *prædicare*, when they read in the Church, audibly and distinctly, both the mysteries of our Faith, those especially that concern Christ revealed, and the instructions and exhortations contained in the Word of God, *Decret. 1. dist. 21. c. 1.* so for the same reason and respect were the *Deacons* too when they read the Gospels. And so is the word used in the very Scriptures, *Acts xv. 21.* where *Moses* is said to be *Preached*, that is, read (as *St. James* doth interpret himself) *in the Synagogues every Sabbath day*: *κηρύσσειν* is the word there. But *Gregory* doth explain himself, when what he called before *predicationis officium*, he doth afterwards as it were expound by *Evangelicæ lectionis officium*. Again, Deacons were said *κηρύττειν*, or *prædicare*, when by loud voice or proclamation, they did warn the people in several parts of the Service what was done, or to be done, that accordingly they might prepare and order themselves, both in their hearts and with their bodies, agreeably to that which was done or performed by the Ministers of God, that all things might be performed with good order and due reverence. So they were said *κηρύττειν* (*prædicare*) *πῶ δὲ χλῷ*: and *πῶ αὐτῶσπον*, or *τὸ εὐαγγέλιον* and the like. Among other cries belonging to every part of the Liturgy (in the Greek Church) one was, *οἰκῆλος σωτὴρ βίβη· εἰ δὲ οἰκῆλος ἀπαζώμεθα*, in giving warning to the people (which

was the innocency of those holy times, which had some ground also upon the custom of the times:) when they should salute one another with a holy kiss: which continued till *Cyrril of Ierusalem*, as doth appear by his *Catecheses*, which *Catecheses* I have, compared with an ancient Manuscript with many additions and alterations. But this is according to the Printed Copy; which must be corrected (according to the translation) *ἀγιῶνς ἀπολάβετε· καὶ ἀγιῶνς ἀσπασαμένοι· καὶ ἀγιῶνς ἀσπασόμεθα·* which Cyr. Hierol. Catech. myst. 5. p. 534. doth very well fit the coherence. The Heathens also in their *Sacra*, had their *ισοχήρυας*, to the same purpose, to regulate the carriage of the people, and to prevent confusion; mentioned by *Athenæus*, in his fourth Book, and by others. But this, by the way only.

After so much of *Preaching* in general, and different notions of the word *κηρύττειν*, and *predicare*: which are the most ordinary words, by which *Preaching* in ancient Books is expressed; to make some application of what hath been said to the Question proposed, and so to a positive decision, or determination of it:

I say, first: That *Preaching* at large; by way of *Catechisme*, or by way of familiar, but solid and sober reasoning; tending, not only to the publishing or spreading of the Gospel of Christ, and conversion of Infidels; but also to the confirmation, and further edification of them that were already converted; did alwayes belong, as unto all devout Christians in general, as opportunity did offer, and ability did afford; so particularly unto all Priests, as part of their charge and Ministry.

I say secondly, that at the very beginning of Christianity, it is the opinion of some, that all things or most things at least, were common to all men. So the Author of the Comment upon the Epistles, ascribed unto St. Ambrose, who upon the fourth Chapter of the Epistle to the Ephesians, hath these words: *Tamen postquam omnibus locis Ecclesia sunt constituta, & officia ordinata; aliter composita res est, quam cœperat. Primum enim, omnes docebant, & omnes baptizabant, quibuscunque diebus vel temporibus fuisset occasio. Nec enim Philippus, &c. Ut ergo cresceret Ecclesia, & multiplicaretur, omnibus inter initia concessum est, & evangelizare, & baptizare, & Scripturas in Ecclesia explanare. At ubi omnia loca circumplexa est Ecclesia, conventicula (in a good sense, as frequently in ancient Books) constituta sunt, & rectores; & cetera officia in Ecclesiis sunt ordinata, ut nullus de clero auderet, qui ordinatus (appointed, licensed) non esset, præsumere officium, quod sciret non sibi creditum, vel concessum, &c. Hinc ergo est, quod neque diaconi in populo prædicant; (namque, here) neque Clerici vel Laici baptizant* (so all editions I have seen; and so quoted by learned men: but I know not what sense can be made of the words, except we read: *neque ubi Clerici, Laici baptizant*: or to that effect; which is agreeable to what Tertullian, and others witness of those times: that where a Clergy-man was not to be had; that is, in case of necessity; it was lawful for any to baptize. Except Clerici be here intended properly the *inferioris gradus Clerici*: that is, all under the order of a Deacon. For *Episcopi, Presbyteri, and Diaconi*, were often joyned under the title of *Sacerdotes*, in general) *neque*

quocumque die credentes tinguntur, nisi egri. But it was not so long; nor then neither, generally, so: but at extraordinary times, and occasions only.

Thirdly, I say: That as soon as matters of the Church came to some regulation; and a certain Government by Bishops, Priests, and Deacons established: Bishops within their own Diocess, had the sole power of holy functions: Priests and Deacons were added to them, to help them, and to be employed by them, according to their degree and abilities, as they should see occasion. So that a Priest might not baptize, nor administer the Communion, nor teach, or interpret the Scriptures *de loco superiore sedis Ecclesie*, as St. Augustin calls it, or *de cathedra*, as St. Ambrose: as a *discipulus* or a Doctor: (for so they were then called, that did it, either by their own authority as Bishops, or were allowed it, as Priests: which is the preaching now in use) without peculiar allowance of the Bishop of the Diocess. In many places Priests generally were not allowed it: it was not then thought to belong unto them, but unto Bishops only.

For baptizing, and the administration of the Lords Supper, we have Ignatius his testimony, in those words which are found in the ancient Copies, & are warranted by the old Interpreter, to be genuine: the words are these,

Μηδεις χωρις επισκοπου η ιεραρχου οφειλει αυτα ειναι ειναι ταυτα ομολογειν: δεειν Ignat. Epist.
επισκοπου η ιεραρχου η ιεραρχου, η επισκοπου η ιεραρχου, η επισκοπου η ιεραρχου, η επισκοπου η ιεραρχου. And a little ad Smyrn.
 after, *Ουκ εστιν οτι χωρις του επισκοπου, η ιεραρχου, &c.* ed. 4. p. 117

The Latin there is, *Nemo prater Episcopum aliquid agat eorum, quæ ad Ecclesiam pertinent. Firma Eucharistia reputatur, quæ ab Episcopo*

Hieron.
cont. Lucif.
to. I.
p. 199.

concessa fuerit, &c. Propterea non licet sine Episcopo neque baptizare, &c. So Tertullian of baptism: *Dandi quidem (baptismum) habet jus summus sacerdos, qui est Episcopus. Dehinc Presbyter, & Diaconus, non tamen sine Episcopi auctoritate, propter Ecclesie honorem, quo salvo, salva pax est.* And so St. Jerome, *Ecclesia salus in summi Sacerdotis dignitate pendet: cui si non exors quaedam, & ab hominibus (s. omnibus) eminens detur potestas, tot in Ecclesiis efficientur schismata, quot sacerdotes.* Inde venit, ut sine chrismate (which Chrism therefore was provided, and for that purpose distributed to the Priests, at certain times of the year, by the Bishop of every See, as by ancient Canons doth appear) & *Episcopi iussione, neque Presbyter, neque Diaconus, jus habeat baptizandi.* As for the Communion, or Eucharist; besides Ignatius, whom we have heard but now, the author of the Epistle, *ad Rusticum Narbonensem, de septem gradibus Ecclesie*, by divers (and indeed it hath much of Jerome in it, and is ancient enough, who-soever is the Author) ascribed unto St. Jerome; and in the Canon Law, *Decret. distin. 95. c. 6.* registred under that name; *Nec ego dico presentibus Episcopis atque astantibus altari, Presbyteros posse Sacramenta conficere. Sed si forte usus exegerit, &c.* We might add to those, the supposed *Dionysius Areopagita*, whom though we do not acknowledge under that name; and could give some reasons, if need were, that have not yet been given, to prove him counterfeit: yet we acknowledge him, and all men must, ancient enough to bear testimony in this cause. He speaks as peremptorily, as any doth; and ascribes all power, both of baptizing, and

ἡ ἐκκλησία ἡ δὲ αὐτὴ ὁμοῦν αἰς τὸ αὐτὸν ἱερωσύην ἐπέχει αἰς τὸ ἑνὸν ἀποστολικὸν ἔργον. Which is yet more fully

Ambros.
ubiq. p. 355.

set out by *Maximus*, the Greek Scholiast. St. *Ambrose* also, speaks much to the same effect, where he saith, *Nam in Episcopo omnes ordines sunt, quia primus est sacerdos, & princeps & propheta, & Evangelista, & cetera, ad implenda officia Ecclesiae in ministerio fidelium.* And so strict were they in those times, to preserve this absoluteness of a Bishop in his Diocess, that by some Canons of the Church, no less then *deposition* was the mulct, if one Bishop had presumed to preach in anothers Diocess, without his leave first obtained : and this too, in those times ; when Bishops, wherever they were, at home (within their own Diocess) or abroad, if no lawfull impediment, as age, or other accidental indisposition of body ; or some other more advantagious employment to publick concerns did hinder ; thought themselves bound, and by some Canons of Councils in some places, were bound to preach every Sunday. I have heard, when young my self, from some ancient Divines, that it was so in Queen *Elizabeths* time ; which among the common people could not but add much to that veneration, which is due from all men unto their place.

A second ground, or reason, was, the insufficiency of many Priests, in those dayes (and when was it not so ?) for so great an employment. What *Seneca* somewhere saith of his *Philosophy*, is very applyable here : *Damnum quidem fecisse Philosophiam, non erit dubium, postquam proposita est : sed potest in penetralibus suis ostendi,*

modo non inſtitorem, ſed antiſtitem naſta eſt. And this he Sen. ep. 53.
p. 240. ſpeaks upon occasion of the many *Philophers* of his time, who thought themſelves brave fellows, becauſe people did run after them to hear them, and with loud cries & acclamations teſtified their great eſteem, & approbation of their performances. This made them to applaud themſelves, becauſe applauſe was the thing they ſought after, & chiefly propoſed to themſelves: but whether their admirers were really the better in their lives, and converſation, for what they heard, was no part, or the leaſt part, at leaſt, of their care: it being generally obſerved, that they profited (or edified) leaſt, who were moſt ready to applaud, and by outward expreſſions, ſhewed greateſt pleaſure. Theſe he calls *inſtitores*, and ſaith, that *Philophy* was prostituted by them. And *St. Auſtin* hath much to that purpoſe too: and ſo divers other Fathers. But this is not my buſineſs. When that is done, we may think of it again in the end.

That *inſufficiency* was a great reaſon, and that *Preaching* (ſuch *Pulpit Preaching*, or *teaching* by way of authority, which gave them the title of *διδάκται*, or *Doctores*) was thought too great a work, then, for every *Prieſt* (who might find work enough otherwiſe, if they acquitted themſelves, as they were bound) to undertake, or to be truſted with; one paſſage of *St. Chryſoſtome*, will ſo clearly evidence, that we ſhall not need to ſeek further. Upon thoſe words of *S. Paul*, in his firſt *Epiſtle to the Corinthians* and firſt Chapter (*ver. 17.*) *For Chriſt ſent me not to baptize, but to preach the Goſpel: treating*
of

of the labour and toyleſomneſs of it (beſides the danger, which he doth not here mention, but elſewhere he doth; *vain glory and popularity*) τὸ μὲν γὰρ ὑποαγλαίξεινς ἐνδεῖ περὶ δὲ διδασκῆναι· ſaith he, τὸ δὲ βασιλίζειν, παντὸς αὖ ἐν τῷ τῶν ἱεροσυνῶν ἔχοντος· that is, *to preach the Gospel of Chriſt* (out of the Pulpit as a Doctor, muſt be ſupplied in the words) *it is well, if one or two may be found that are fit: but to baptize, any man that is but a Prieſt.* And a little after, ἐπειδὴ καὶ οὗν τοῖς μὲν ἀφελαις τοῖς ἀπρεσβυτέρων, οὕτω ἐγχειρίζομεν· καὶ δὲ διδασκαλίᾳ λόγον, τοῖς σπουδαίοις.

Therefore, ſaith he, to this day we commit that (baptizing: he doth only mention baptizing, though much more did belong unto Prieſts, becauſe baptizing only is mentioned by S. Paul) *to the weaker: but the buſineſs of preaching* (or teaching) *to them that are more learned* (or wiſe:) nothing can be clearer, or more expreſs, then this. To St. Chryſoſtome, we ſhall add Baſſamon, who was well acquainted with Eccleſiaſtical buſineſſes, both of his time, and of former times, (and though no friend to the Pope, yet is commended for his diligence by divers Papiſts) whoſe aſſertion upon the Councils, in more then one place, is, τοῖς ἱερεῖς, καὶ οὐκ ἐν διδασκαλίᾳ, that Prieſts are not Preachers, or

Baſſ. ad
Cenſ. 2. Syn.
Conſt. &
Can. 19.
Syn. Trull.

Teachers; and that τὸ διδάσκειν δὲ λαόν, μόνους ἐρεσβῆν τοῖς ἐπιſκόποις. That to teach the people (that is, *de loco ſuperiore*, or out of the Pulpit) is granted unto the Biſhops only; (or unto them, who have authority from the Biſhops, muſt be ſupplied out of others, though not here expreſſed.) The ſame more fully, upon the ſixty fourth Canon of the Council in Trullo: τὸ διδάſκειν δὲ τῷ κυρίῳ λαῷ, καὶ ἐρμηνεύειν τὰς ἁγίας διγμματα, &c. To teach the people of God, and to interpret the divine decrees (i. the Scriptures) is granted by the grace of

Pag. 439.

the holy Spirit unto Bishops only, and unto them that are permitted (or authorized) by them. It is true, that the same Balsamon elsewhere, doth seem to contradict himself, when upon the fifty eighth Canon of those called the Apostles, having first laid down that τὸ ὑποσημαίνειν ἀξίωμα, διδάσκειν ἐστίν· he doth add, καὶ οἱ πρεσβύτεροι δὲ ταῦτοι ἐφείλονται Ἱ, &c. That such also (teachers) Priests, ought to be, as they that have the privilege of higher seats, (in the Quire, or Church) next unto the Bishop. But in effect, there is no repugnancy; neither in the words of Balsamon, nor in the words of the Canon. For μαρτυρεῖν καὶ ἐκτελεῖν (which is the expression of the Canon) to instruct to godliness, in general: there is no question, but Priests also are bound by their office, as Priests: and in case they be allowed by the Bishop, as Doctors, to teach, or to preach out of the Pulpit, and neglect it, (which is all that can be made of Balsamons interpretation of the Canon, compared with other places) they are lyable to censure. Indeed upon the twentieth Canon of the Synodus Trull. we find somewhat, that hath much more appearance of repugnancy: in those words: *Sacerdotis autem munus; accipe etiam de docendi munere; & non de sola sacrificii celebratione. Sacerdotes enim antiquitus, necesse habebant etiam docere.* But whose words these are, I know not: for I find no Greek in the Text, to answer to this Latin.

Now for the Latin Church: Of the Churches of Africa, so numerous in those dayes; we have good records, attested by the most eminent of the Latin Fathers, as St. Jerome, and St. Augustin: that till Valerius his time (by whom St. Augustin was consecrated)

D

Priests

Priests were not allowed to preach; or to speak more properly, that the Pulpit was one of the Bishops peculiar privileges. *Valerius*, they all say, was the first, that did alter the custom in his Church: whose example, was soon followed by others: as peculiarly by *Aurelius* Bishop of Carthage; for which he was much commended by St. *Augustin*: as may appear by those congratulatory Letters of his unto the said *Aurelius*, upon that occasion. *Baronius* hath it at large out of *Posidonius*, *Ierom*, and St. *Augustin*. Tentavit S. *Valerius* (saith *Baronius*) quod ante nullus Episcoporum Africanorum attigerat; nempe ut Presbyter Evangelium predicaret, cum non nisi Episcopi id obirent muneris. Which also is attested by *Optatus Milevitanus*, a Bishop of those dayes, in his books against the Donatists, who doth not argue it, but delivers it upon occasion, as a thing notoriously known, that tractare, est Episcoporum. However, those testimonies in *Baronius*, deliver it not so generally, that it was not lawful, absolutely: but not lawful, or allowed, that they should do it, *præsente Episcopo*. But to our purpose, it comes all to one, whether they might not absolutely, before, till *Valerius* had broken the ice, and others followed his example: or, whether it was *præsente Episcopo* only, that it was not lawful, certain it is, that all did not; and none did, but those that were licensed by the Bishops. And certainly, that was the practice over all Churches in those dayes: neither do I believe, that one Priest of a hundred, was allowed it, or ever did it.

But we must distinguish of times too. For there

was a time, when all Priests had their maintenance from the Bishop immediately; and were called *Spor-
tulanæ Presbyteri*; and were employed by him, as he
saw occasion. Then, after the increase of Christianity,
Parishes came to be divided; and upon that division,
particular Parishes assigned to particular Priests. Since
which time, it is apparent by some Canons of later
Councils, that Priests (now *Persons*) were not only al-
lowed, but also, called upon, and enjoined to preach
in their Parishes; to which end Pulpits were erected
in most Parishes.

But of all things I have read upon this Argument, I
have alwayes most wondred at the relation of *Sozo-
mens*, the Greek Historian; who, where he treats of
different customs, in different places, doth attest, that
as in *Alexandria* (which is also attested by *Socrates*) the
Bishop only did preach, or teach: so in *Rome*, neither
Bishop, nor any body else: his words are, *Πατρις αὐτὸς ἡρώ-
δης ἐν Ρώμῃ, &c.* and then, *Ὁὐκ ἐστὶν ὁμιλοντῶν; ἐν τῇ τῆς ἐκκλησίας ἐκείνης
δοξῇ.* It is translated by *Cassiodorus*, in his, *Historia*,
Tripartita, *Apud Romanos in unoquoque anno, semel psallunt
alleluja; primo die Pasche, ita ut Romani velut pro juramento
babeant* (a ridiculous mistake: he found it in his Copy,
as we have it to this day, *Ἰησοῦ ὃ, for ἰησοῦ ὃ;* the true read-
ing, certainly; that is, *pro re difficili & multis laboris habe-
ant*) *ut hunc hymnum audire mereantur* (that is; *audiant.*)
*In qua Ecclesia, neque Episcopus, neque alius quisquam coram
populo docet.* There is so much to be said against this,
as that I must needs mistrust a mistake. And yet it
were as hard to believe, that *Sozomen*, either (wittingly,

or willingly) would misinform, where he could be so easily convinced: or could be misinformed himself, in a thing of so publick observation. I conceive the mistake may lye in those words, ἐν ἐκκλησίᾳ, which may import (being translated, in *Ecclesia*) that it was not the fashion in *Rome*, for any body to preach in the middle of the Church: but in the Quire only; or from the staires, or ascent, tending to the Quire, as in divers other places. History Records tell us; that *Chrysostome*, by reason of the multitude of people, that flocked from all places to hear him, was forced to change his place. *Baronius* saith, he did, *suggestum in medio Ecclesiæ collocare*; but I think he is mistaken. For his Authors, though he name them not, were no other, certainly, then *Sozomen*, and *Nicephorus*: both which say, that he did it, ἐν τῷ ἑνίματι τοῦ ἀναγνώστη: *ex lectorum ambone, seu pulpito*: from the readers Pulpit, seated in those dayes, in the middle of the body of the Church. Now it is probable, that others, both before, and since *Chrysostom* did the same. *Socrates* also, speaking of *Origens* preaching, hath the same words, ἐν τῇ ἐκκλησίᾳ. It seems therefore, that it was usual enough, in those places: but not so at *Rome*. If so, then *Cassiodore* was much mistaken, in rendring those words, in this place (for otherwise the words will bear it very well; and of the two, it is the most warrantable translation, as to the words) *coram populo*: where it was intended, in *Ecclesia*; of the place, precisely. Or it may be, because Sermons were in the Quire, not in the body of the Church, as elsewhere: though the people might come and hear; yet not so

many as when, or where, in the body of the Church : therefore not thought so properly to preach *ὡς τὸ ἐκκλησιαστικόν*, that is, *populo*. If any man can devise any thing more probable, I shall be glad ; for I have no great confidence in this. But I have not yet met with it, I am sure.

However, this occasion being given me, I cannot but profess my great dislike, that *Service*, and *Sermon*, should be parted any where ; the one, in one place ; the other, in another, if it may possibly be avoided. Especially at such a distance, as it is here with us, in the Cathedral and Metrapolitical Church of Christ in *Canterbury*. I conceive it to be one main reason, that so few are acquainted, and by consequent, not more in love, with the Service : which if better known unto them, and the many benefits they might reap, by observing diligently every part of it (which the ancient Fathers of the Church, do often refer their auditors unto) would certainly be in far greater request ; that I say not, admiration : which yet I profess to believe, that it doth highly deserve, at the hands of all both religious and wise. That the place is not so convenient for many to hear (though I believe there be but few *Quires* in *England*, either more spacious, or more stately) is but a weak plea, against such apparent mischief, by contempt of the Service, and therein of God himself ; of his holy Word especially, which makes a great part of the Service. But this by the way only, out of a deep sense of the abuse, and earnest desire of redress.

We will now consider, what can out of antiquity (for that is all we have to do) be objected to the contrary; in opposition, I mean, to that assertion, (the subject of our discourse) *that Preaching was not anciently the work of every Priest.* *Franciscus Bernardinus Ferrariensis*, (to begin with him first) one of the Doctors of the Colledge of Milan, in his book, *De ritu Concionum*, Printed at Milan, a. d. 1600. takes upon him to prove, *jam inde à primis Ecclesie temporibus, concionandi munus etiam presbyterorum fuisse*: That it belonged unto Bishops principally, (*Episcoporum maxime proprium fuisse*) he doth not deny. But he adds, *Sed & presbyteros, ysdem primis Ecclesie temporibus, publice concionari solitos, quoniam quidem non satis notum ijs videtur, qui multa in hanc rem collegerunt, Nos ex Apostolicarum Constitutionum autore, &c.* It should seem by him, some that had undertaken the same before him, had performed it but very slenderly, as he thought; and therefore did expect he should do them no small pleasure. His chief, and as I may say, only Author (for the rest prove nothing of ancient times; much less, *de primis Ecclesie temporibus*) is the compiler of the *Apostolical Constitutions*; so intituled. What some Protestants, great pretenders to the knowledge of Antiquity, have made bold to affirm, concerning these *Constitutions*, I know well enough. But great undertakers, are not alwayes the surest men, either to perform, or to be trusted too. The most learned Papists, have given them over long ago, as *Bellarmin*, *Baronius* and others, as not justifiable: and he that desireth further satisfaction, let him read the *Prolegomena* of that true

Fran. Bern.
Fer. l. 11. c. 1

pious and learned Prelate, *James Usher*, Archbishop of *Armach*, to his edition of *Ignatius* his Epistles : who is of opinion, that the book, as now interpolated, was not known to the world, till the sixth age after Christ. And in case it had been known before, some part of it; yet being a counterfeit book, at the first; what credit his testimony, or, a testimony rather (if it be the work of many hands) taken out of him, may deserve; let the reader judge. The other testimonies, which he doth produce, they concern later times, and import no more then this, that power is given unto Priests : or, that for the time to come, they are appointed and commanded to *preach* in their Parishes; or lastly, that Bishops were to take care, that those whom they knew able, should be employed : which rather shews, that anciently it was not so ordinary for Priests to be employed; but not at all, that till licensed, or appointed by the Bishop of the Diocess, they did ever presume (or might legally) to do it. It is not doubted, but that all Priests, by vertue of their ordination, have a legal capacity to *preach*, as now understood : but their ordination doth neither confer ability of performance, in point of parts : nor giveth power of actual execution at pleasure, for time, or place : the tryal of the one, and the allowance of the other, altogether depending of the Bishop, in those times. So that in effect, all that *Ferrarius* doth bring to prove his assertion, for which he did expect thanks, it seems, from some, who had attempted it before, but with little success; is no more then what we grant, and may grant, without prejudice

Turr. p. 4°.
 Bovi. ed.
 P. 44.

to our assertion, and present undertaking. The reader may take notice, that the words of the *Constitutions*, quoted by *Ferrarius* out of *Turrianus* his translation, are by *Borvius* (*Episcopo Ostunensi*) very differently translated, quite to another sense, which hath nothing of preaching in it. I had not at this time (I once had, I am sure) the Original Greek to consult. But I guess, that *Turrianus* was in the right; and *Borvius* mistaken.

But again: *Posidonius* in the life of *St. Augustin*, where he speaks of the custom of the *African Churches*, that no Priest, absolutely, saith *Baronius*, no Priest before his Bishop, saith *Posidonius*, might preach; and how that custom was altered by *Valerius*: *Et eidem presbytero (Augustino scil.) potestatem dedit coram se in Ecclesia Evangelium prædicandi, ac frequentissimè tractandi, contra usum quidem, & consuetudinem Africanarum Ecclesiarum. Vnde etiam ei nonnulli Episcopi detrahebant.* Then follows, *Sed ille vir venerabilis ac providus, in Orientalibus id ex more fieri, sciens, utiliter Ecclesiæ consulens, &c.* What can we infer upon this? This, as I conceive: Not that a Priest, by the custom of the Place might preach in the Eastern Church, without a license from the Bishop: but that, once licensed and allowed, he might without offence preach before his Bishop, as well as in his absence.

Again, some ground of objection against what we here maintain, may be taken from the words of the Epistle, adscribed unto *S. Jerome* (which, as I intimated before, hath much of *St. Jerome* his sense and spirit in it, though for some other reasons it is very likely that it is not his) *ad Rusticum Narbonensem Episcopum, de septem gradibus*

gradibus Ecclesiæ. Nemo hinc *Episcoporum* (saith he) in-
vidiâ Diabolicæ tentationis inflatus, irascatur in templo, *si*
presbyteri interdum exhortentur plebem; *si in Ecclesia prædi-*
cent, *si plebibus*, ut scriptum est, benedicant, &c. and then
tells us, that *Romæ*, and in *Oriente*, in *Italia*, in *Creta*, in
Cypro, in *Africa*, in *Illyrico*, in *Hispania*, in *Britannia*, and,
ex parte, per Gallias: it was so. If this be true, then
France was the only place at that time, where Priests
were not allowed, or licensed to preach at all. Or at
least, not to preach, *præsente Episcopo*: which those
words, *irascatur in templo*, may seem to import. But be-
cause in this whole Chapter, he doth alwayes speak,
absolutely, without any such limitation, or intimation,
as *præsente Episcopo*: I rather suspect a *transposition*; (not
by any fault of the Copy; but from the Author him-
self; which is ordinary enough to best writers) and
that those words, *in templo*, belong not to *nemo Episcopo-*
rum; but to, *si presbyteri exhortentur*, &c. What then
shall we, or can we make of this testimony? This, cer-
tainly, and no more: That Priests who for learning
and other parts, were found fit, which formerly in
many places, whether fit, or not fit, would not be
granted; were then in most places, allowed, or licensed
to preach: or, being allowed, and licensed; might do
it *præsente Episcopo*; as well as when he was out of the
way.

But when all is done, or said, that can be said upon
this subject; we must acknowledge, that according
to difference of times, and places; great variety may
be observed; as in other things, observed by Ecclesi-

Hieron. 20
IV. (vel IX.)
ed. Plant.
p. 35. &c.

astical writers ; so in this particular. We do not therefore undertake to prove, that alwayes, and in all places of Christianity, it hath been so : but that in ancient times, and most generally, Priests did not *preach* (in that sense as *preaching* is now generally understood) except they were called, and licensed to it, by the Bishop. I know well enough, that upon some extraordinary occasions, some *Deacons* : and some, who were neither *Priests*, nor *Deacons*, have been allowed, and employed : but this proves nothing against what we maintain : and I hope there hath been enough said, to satisfie, that it is so indeed.

Now from the consideration of all that hath been said : if without offence I may, I would by way of *Corollarie*, propose it to the consideration of all, truly sober, and impartially judicious ; whether those *men* that have reduced, or endeavoured to reduce, all holy duties, or functions, belonging to a Priest, or Presbyter, to Pulpit preaching ; leaving men to the liberty, not of moral discourses, at large, only, (in which kind I dare undertake, that some discourses of ancient Heathens, judiciously selected, may pass for good Sermons) but also of Politick speculations, and passages of the time (witness many, if not most Sermons under the late Rebellion and Tyranny:) and those *Churches*, (we will call them so) where Pulpit preaching is, or hath been the only publick exercise of Religion : without any standing Liturgy ; any administration of the Sacraments, (as many were in those dayes) any observation of holy dayes, properly relating to *Christ* ; (for

the observation of the Sunday, or Lords day, as pressed by many; is rather Jewish, then Christian; if not Antichristian: contrary to the judgement and practice of purest antiquity :) Whether I say, those *men*, in the judgement of antiquity, so far as may be gathered by the premises; would have been: or should any of those ancient Fathers of the Church, whom for their labours and their sufferings, for Christ and his Church, all true Christians so much honour, and reverence; now revive; would be accounted right Priests, worthy of that name and title: or those *Churches*, true Christian Churches. I leave all men to the liberty of their judgements: let them consider of it soberly. But this must be understood as proposed of Priests and Churches, in times of peace and liberty, not of persecution: which in many particulars may alter the case. And since we have said so much of *preaching* in general; I think it will not be amiss, before we end, to enquire a little further into the nature of that we call *Pulpit preaching*; and wherein the true advantage, and excellency of it, lyeth.

The end, as I conceive, of all *preaching*, tending to *edification*; (which all preaching doth pretend unto) is, either to *inform*, or to *reform*: that is, to *teach*, or to *persuade*. Where both those may effectually be attained, whether out of the Pulpit, or without: it will be granted I hope, that that may be called *preaching*. Of teaching, there will be less question, or difficulty; *Persuasion* is the thing that publick preaching doth especially aim at. Some men are of opinion, that no preach-

ing is effectual to *persuade* ; that is not set out with some *ardor*, and vehemency of speech, and action : which they call, *the life of preaching* : and upon that account speak scornfully of *Homilies*, or reading of *Homilies*, as destitute of that life, which they require. Indeed *flectere*, or *persuadere*, is by Rhetoricians ordinarily made the proper effect of that which they call, *grandis oratio*. And St. *Augustin* in those elaborate books *De Doctrina Christiana*, (for the most elaborate part whereof, he was much beholding to *Tully*) he seems to be of that opinion too ; he is very copious in the commendation of it. However, upon better consideration, both of the nature of things, and of the nature of men, it will easily appear, that there be more wayes to *persuade* ; and some perchance not less powerful, then that so much extolled faculty. It is a noble question in the Schools, and in the speculation of nature, *Vtrum voluntas necessario determinetur ab intellectu* ? For my part, notwithstanding that ordinary objection from the Poet,

—*Video meliora, proboq̃; Deteriora sequor*;

I profess, I am very inclinable (if the matter be rightly stated) to believe that it is. My meaning is, that all or most sins proceed from ignorance. Let a man be rightly informed, wherein true happiness doth lie ; what is truly expedient, and profitable, and what is not : that this, or that particularly is against his interest, and main end : so informed, that he believe it ;

and be fully satisfied, or convicted, in his mind, or understanding, by clear light and evidence of reason, that it is so indeed: I think he will need no other persuasion. Seneca hath two Epistles of this argument, whether the *dogmata* of Philosophy, by which the understanding is rightly informed, be sufficient to produce good living; without particular precepts, or, Rhetorical exhortations: it is argued on both sides very learnedly, and copiously; according to the exuberancy of his wit. *Et fortasse, rebus ipsis cognitis, ita mordebuntur, ut eos non opus sit majoribus eloquentiae viribus jam moveri:* St. *Augustin* saith, even where he doth so amply set out his *grandis oratio*.

Besides, as all kind of Musick doth not fit all ears, either to please, or to stir affections: so neither doth one kind of Oration, equally prevail with all men.

Cic. in Ora.

Flumen alijs verborum, volubilitasq; cordi est; qui ponunt in Orationis celeritate eloquentiam: Distincta alios, & inter-

puncta, intervalla, moraeque, respirationesq; delectant. Nay,

not particular men only, differ in their judgements, in point of oratory, but whole nations: some affect one

way, some another: so that what among some is applauded and admired; is by others exploded, and vi-

lified, as foolish and ridiculous; as by the same grand

Master of Rhetorick is well observed. I do not deny,

but ardent and vehement speech, is generally most

plausible and powerful: yet I find that some accounted

learned and judicious, have avoided it, as having too

much affinity, with madness and distraction. Wise

men are apt to suspect any thing that is accompanied

Cic. ibid.

Aberat ter-
tia illa laus:

— neque
erat, ulla vis

atq; consen-

sio: sive con-

filio, quod
eos quorum

altior oratio,

actioq; esset
ardentior,

furere &
bacchari ar-

bitraretur:
sive, &c.

with passion; as knowing that passion and reason seldom go together; and that a calm temper of the mind, is the best temper, for the discovery of the truth. Neither is that, which is most popular, and plausible, always most profitable. Vehement language, with voice and action suitable, is most apt to stir up the affections, we grant it: but as the wind upon the water, whilst it bloweth; so that, whilst it is heard, or read: when the sound is out of the ear, and the impressions out of the fancy, which will soon be: the stir of the affections is abated, and men for the most part, are the same as before.

But when by strength of reason and ratiocination, the judgement is convicted; and a mans reason fully satisfied, that it is so, and so; and in point of practice ought to be so; the fruits and effects of such conviction, are usually more durable, and of greater operation upon the soul and affections. If to perswade, be the chiefest and noblest work of Rhetorick, or eloquence; and which gives the *grandis oratio*, the preeminence above the two other kinds; as we are taught by the Masters of that Art: I do not doubt, but we may find the power of *persuasion* in some other faculties and wayes, as eminent, as in vehement language. How admirably did *Socrates* work upon the affections of men, even to astonishment, if we consider the effects; merely by familiar *interrogations*? Or, if not only so; yet chiefly so, I am sure, as by best records of those times may appear. The ancients had a way; it was much used in ancient times; and it hath much affinity with

Christ his way, by parables ; to perswade men by moral *apologues*, and *fables* ; which made *Aesop* so famous in his dayes. And do not we read of wonderful things atchieved this way, when no other oratory would prevail ? Did not *Menenius Agrippa*, when the common people of *Rome*, provoked by the cruelty of usurers, were gathered together in a seditious manner, and had taken arms, to the great terror of the Senate, and whole City ; pacifie them, and to the admiration of all men, by that famous *apologue*, of the members of the body (*St. Paul*, *Romans* the twelfth, hath much of it) reduce them to obedience ? So *Arsinoe* the Queen, as we read in *Plutarch*, when nothing could allay her immoderate weeping and lamentation for the death of her son ; one of the Philosophers of those times, found a way by such an *apologue* of his own devising, to perswade her to patience. And what use did *Nathan*, the Prophet, make of such a device or made story, to make *David* his King, who perchance would not have endured it another way ; sensible of his great unthankfulness towards his God, who had done so much for him ; in that in despite of Gods Commandement, *Thou shalt not commit adultery*, he had seized upon another mans wife ; and because his plot would not take, which he had plotted, to save his credit, (as one sin doth often beget another) was provoked to plot the death of her husband ? If therefore, the chief end of *preaching*, be to teach, or to perswade : conversion, or reformation ; how it can be said, that eloquence, or studied oratory, is the only way, I leave it to the judgement of men, who are

more

more led (which few are) by reason, then prejudice, or prejudicate opinions. For my part, I think, *catechising*, if rightly used, hath much the advantage of it. There is another way too, which with men who are more for reason, then words, is of great force; and that is, by short *aphorismes*. My opinion is, that the frequent reading of *Epictetus* (especially, as fitted anciently for the use of Christians) may go much further to perswade a man, that is rational; then many Sermons, such as he may hear in many Churches. And so may *Ludovicus Vitæ* his *Introduction to wisdom*, digested and compiled by certain short rational *aphorismes*. It is true, that much good may be done by Rhetorick: but, as much good; so, much evil also; for which reason it hath been forbidden formerly in some judicatories.

But since speech and oratory (as once among the *Athenians*, when it ruled all there; and since that, among the *Romans*) is now become in so much request, among both great and small, that nothing almost is accounted Religion, or learning, but what cometh out of the Pulpit: and that this is the very way, which the enemies of the Churches peace, and government, since the Reformation of Religion, have ever gone in *England*, to gain credit with the people: this way, this popular way of preaching, though perchance, less of it otherwise, might serve in some places, if all other things were duly performed; ought to be in great request unto all, unto whom, the peace and prosperity of the Church is dear and precious: so that still care be taken, so far forth, as by good means it may be prevented:

ed; that none be allowed, or licensed to preach, but such as are true sons of the Church.

However, though for divers respects, we maintain the necessity of this way; yet it were very requisite, I think, that people should be made to understand everywhere, how much, and how dangerously they are deluded, when they are made to believe, that there is no other *preaching* effectual to the conversion of souls; and that this is the Word of God, that which is uttered out of Pulpits; so much commended, and so necessary to salvation. Which conceit, when men are once prepossessed with; it makes them to despise the *true Word of God* (the infallible *true Word of God*, I mean; for *Sermons* also, if *Orthodox*, may be called the Word of God at large) when it is read in the Church, out of the Old, and New Testament: and this contempt of it, bereaves them of the benefit, which they might reap by it. I am perswaded, that all the blasphemies, which some Papists have belched out against the Scriptures, being put together; will scarce make one half, of what the Puritans and Precisians of *England* have done, to advance the honour of Pulpit Preaching, wherein they did conceive (and they were right in that) their advantage to lie. Let them be beaten off from that advantage, which may easily be done, if care be taken (and God be praised; care hath been taken in *London* of late, the chiefest City: might it be so too in all other places) it is to be hoped, that the quarrel will soon bear an end.

But see (I pray the Reader to give me leave) the impudency of some of those men; far be it from me, to

Purit. Angl.
five preci-
pus, &c.
Francof.
1610. Au-
ctore Guli-
elmo Ame-
sio.

censure all. The Author of that infamous Pamphlet, called *Puritanismus Anglicanus* (a man, both for this, and his other writings; some of which have been Printed, I am loth to say where: of no small account, among them that are bred that way) the very first mark, by which he doth describe, and set out an English Puritan, is, that, *verbum Dei, Prophetarum & Apostolorum scriptis comprehensum, numeris omnibus perfectum esse, arde-
tenent, (so he speaks) accurate defendunt.* Whereas in very deed, of all things (not a few) that can be laid to the Puritans charge, I know not any thing, either more notorious, or more detestable, then this very thing, that they so vilifie the pure Word of God, comprehended in the writings of the Prophets and Apostles, dayly read in Churches, at the time of Divine Service: as to make it of no use at all to the Conversion of Souls: appropriating as much, as in them lyeth, that sacred title of *Gods Word*, to their own Pulpit Preaching. Which also they will often call *the Gospel*, or *Evangelium*, and without any limitation, whereby people (deluded silly people) are brought to believe, that there is no other Gospel, but what is Preached out of Pulpits: and in case any of that Party (though the occasion be never so just) be prohibited to Preach, that the Gospel doth suffer thereby, and is in danger.

Another great and dangerous error, in this business of Preaching, which would be looked into, is, that many, because they hear Sermons with joy; and are eager after them; through ignorance of the nature of speech, in generals, and of former times, withall: without

any further examination, what operation it hath upon their lives; they are ready to flatter themselves, that this love they bear unto the *Word*, must needs be an argument of grace; and an effect of the Spirit of regeneration; and in this confidence, they live secure, and regardless of any thing else, by which they might edifie: and not only so, but become proud, insolent, and censorious; many of them. Whereas there is nothing more certain, then that it is the nature of speech, whatever the argument be, if it be fitted to the ears of the auditors, to be winning, and bewitching: not only to delight, but even to ravish: to cause admiration, and astonishment: in brief; to have the same effects as musick, even the best musick and melody can have upon the minds of men. It is a secret of nature, which every body doth not understand: but I have argued it elsewhere at large; and clearly by evidence of reason, evinced it, that there is musick in words, in the composition of words; in the ordering; in the pronounciation: in the tone, and action of the speaker: briefly, in all that belongs unto Oratory. And such hath been the power of speech and Oratory, in former ages among Heathens, that whole towns and villages have been forsaken (for a time) of inhabitants; whilest men both rich and poor, did run after some Sophist, or Philosopher, who would entertain them, it may be, with some moral discourse; it may be with somewhat else, that had no reference at all to life, and manners; much less, to godliness and piety: *ἀκράτεια*, indeed; *ἀκρασία* and *astonishment*, was the very thing, that So-

phists did affect, and propose to themselves; and he that could not attain unto it (great indeed was the labour they did undergo to bring this to pass) was accounted to have miscarried in his profession. What operation the moral discourses of ancient Philosophers, have had upon some men, as not only to produce plentiful tears at present, but also a sudden change of life; yea sometimes an absolute forsaking of the world, and the pleasures of this life: hath been touched before. But it is as certain, and examples of it have been produced elsewhere, that many, notoriously wicked and impious, yet were very studious to hear such discourses, as pleasant and delightful for the excellency of speech. To which may be added, that anciently many profest Heathens, enemies to the Christian Religion; did studiously repair to the Sermons, and Homilies of some learned, and eloquent Bishops; not to edifie by their doctrine: but to partake to the pleasure of good language.

Some perchance, for what I have said (for I cannot expect it should please all men) will be ready to suspect, or to traduce me, for one that is no friend to Sermons. Truly, I should be sorry to give just cause: I wish, where there is one, there might be two; so the Ministers be Orthodox, and that it be not to the prejudice of Gods holy Word. I think the better of them, because I doubt much, when they come to be disused, or less used, learning in general (for the extemporary pratlings of illiterate Phanaticks, and Enthusiasts, I do not call *Sermons*) will suffer; as at this day,

in *Moscoria*, and divers other places. But I must suspect his sincerity to Religion, that is not sensible of the wrong done unto Gods holy Word, by those, who seem (but for their own ends, I doubt) to be most zealous for Sermons.

St. *Chrysostome*, what he was for a Preacher, his very name or surname rather, (*Χρυσόστομος*) is some argument: but his works yet extant, a stronger evidence. Somewhat was said of him before. It grieved his pious soul, when he observed, that there was no such crowding, when the Word of God was read in time of Divine Service, as when he preached. In one place, he doth expostulate the matter with his auditors: and among other things, sticks not to tell them, that *Preaching* (Pulpit Preaching) was not absolutely necessary, but only for the daintiness of men: the bare Word of God, that was read in the Church, being sufficient to salvation: ἀπο τῆ ἡμετέρας φανουλίας. (saith he) αὐτὴ ἡ χρεία γέγονε: διὰ τὴν δὲ ὁμιλίαν χρεία; πάντα παρῆν, καὶ ἐνδεῶς τὰ (so printed; I think it must be ἐνδεῶς) Ἐὰν ταῖς δεύσις γεγραῖς. πάντα τὰ ἀναγκαῖα, διὰ τὴν ἐπιθεὶν τέλει ἐκείνων, διὰ τὸ καὶ τὰ αὐτὰ ζητῆται. that is: *It is our daintiness* (or *slowness*) *φανουλία*, is a great word in S. *Chrysostome*, very comprehensive, and not easie to be expressed: *propter fastidia plurimorum, etiam ipsa, sine quibus vivi non potest, alimenta condienda sunt*: saith St. *Augustin*, upon the like occasion) that hath made this need (to wit, of Pulpit Preaching.) All things are plain and obvious to the eyes; all things manifest, that are necessary, in the Divine Scriptures. But because you must hear with pleasure, that is it, that makes you to require this way of Preaching also. And

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then he meets with another objection; that it is tedious and unpleasing, to hear the same thing (though it be the Scripture) over and over, often: which they must needs do, if they did constantly, as was required, attend the Service. It is excellently well answered by him. O, that all popular Preachers (I intend it not as a reproach; for I look upon it, as a great blessing, if it be well used) would imitate this pious mans zeal, for God and his holy Word! who are so far from it, many of them, that it is their endeavour and main design (it is for their honour and reputation; but for their profit too; and to the advantage of their cause, most of all) to maintain the people in that conceit, that *Sermons* are the only *Word of God*; that there is no Preaching of the Word, but that: that to love *Sermons*, and to run after *Sermons*, is a certain sign of grace and regeneration; that God loves them, and they love God: and in that conceit, though their lives and their actions shew nothing of the *power of godliness*; how many live and dye!

This was the zeal of this holy Father, for Gods holy Word, read in the Church publickly, in time of Divine Service. Who nevertheless himself, was a zealous constant Preacher of the Word, as any age (though most Bishops, great Preachers, then) hath known: and as much followed, and admired, by all sorts of people. Some part of the year, he preached every day; and yet could not preach often enough, to satisfie the longings of the people: a man indeed endowed with extraordinary parts, for that holy function. And least

for want of piety and industry (though piety indeed, if true and real, will make a man industrious) should be ready to take the advantage of these words of St. *Crisostome*, that Sermons are not needful: — they know, that though just indignation, and a holy zeal, for Gods holy Word, and the Church Service, made him say so here: yet that it was not his opinion, absolutely and positively: as may appear, not only by his practice (the best evidence) but also by what he writes elsewhere, as particularly upon 1 *Tim.* 5. 17. *οἱ υἱοὶ εἰσὶν (faithful) ἐν λόγῳ καὶ ἐν δόξῃ λέγοντες, καὶ ἡ δόξα αὐτῶν ἐστὶν ἡ δόξα τοῦ κυρίου: οὗτοι οὖν ὅτι εἰσὶν ὡς οἱ ἀγγελοι, οὗτοι οὖν ὅτι εἰσὶν ὡς οἱ ἀγγελοι, οὗτοι οὖν ὅτι εἰσὶν ὡς οἱ ἀγγελοι, οὗτοι οὖν ὅτι εἰσὶν ὡς οἱ ἀγγελοι.* *Where be they now, who say, there is no need of Sermons (or teaching) — whereas in very truth, it is a great thing to say a great thing: and of great concernment for the edification of the Church, that the Governours of it (Bishops, properly: but it may now extend to all that are called Rectors, Ecclesiars, and their substitutes: Curates, and Vicars) be Teachers, or Preachers: and the want of it, is the occasion of much evil in the Church.* Certainly, the Church will be happy in it, if both in the one, and in the other: in his zeal for the true Word of God, as it is read daily in the Church: and in his diligence to *Preach* the same (which in regard of the intention, or institution of *Preaching*, may be called the *Word of God* also) he may have many followers. God grant it. And here I end.

FINIS.